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WEEKLY REVIEW.

—Miss Ballard, sister of the Resident in Travancore, is connected with the Zenana Mission and is said by a correspondent of the *Indian Statesman* to have been the means of converting the Coil Thumbran or consort of the Senior Ranee, the senior Ranee herself and the Junior Ranee. "They wanted to become Christians," and on that account the Consort has been made a State Prisoner by order of the Madras Government. The correspondent, who appears to be a Native, works himself into a great passion:

"I appeal to the Viceroy and to the Supreme Government as to the consequences had the Coil Thumbran and the Ranees made their way to the protestant Clergyman here, and to the London Mission Clergyman here!!! Would either of them have dared to have received them into the Christian religion? Could the Acting Resident have looked on and allowed it, or pretend that he knew nothing about it? Would the Maharajah and the Dewan have quietly remained in their houses without instantly communicating with the Resident, or would they have dared to go down to the Resident? Would the populace not have risen *en masse* and murdered the Rajah, the Dewan, the Resident, and every European in the country?

We can scarcely credit the statement made that the British Government has, for the reason stated, made a prisoner of the Consort. We were under the impression that slavery had been abolished in Travancore some years ago.

—Some of our Native Friends have published a tract in English and Marathi under the Marathi title of The Childishness of Christianity. It is extracted from M. Jacolliot's Bible in India, but the objections are those with which Tom Paine and others of his school have made us familiar. The chastisements, massacres and destructions of the books of Moses are carefully gleaned out, and presented as evidence of the badness of Jehovah. The reply to these is involved in two considerations. 1st, idolatry is a tremendous evil, the greatest curse that ever befel man. Any impartial man can see this, in a measure; but God alone fully sees it, and in love and pity to man he has put his protest against it into most awful and impressive acts. We believe that he is still doing it; and that the judgments mentioned in the books of Moses have been far exceeded in India itself, in the course of the present century. 2ndly, all men, women and children on the earth exist by God's pleasure, and are removed at his pleasure; and every 33 years he sweeps the entire generation of humanity completely away from the globe. And it were the height of audacity for any creature of God to impeach his authority in so doing. And if, in removing, say, the first born in the families of Egypt, he is pleased to teach some lesson besides that of his own sovereignty, for instance, his detestation of false religion, still less would it become any one to find fault. As for such objections as that about spoiling the Egyptians, they arise from a misconception of the text. The Hebrew word signifies *asked* not *borrowed*, and there was no promise to restore, expressed or understood.

—We return thanks for a copy of "Eastern Blossoms: sketches of Native Christian Life in India," by Miss Mary E. Leslie, whose previous work "The Dawn of Light" was favourably noticed by us some two or three years ago. We have read the present volume with much pleasure, and can heartily commend it to those who pray for the coming of God's kingdom among the women of this country. We have marked an interesting portion of it, for insertion in our columns.

—France has already expended 42½ millions of francs on a new Opera House, and there is more to follow. Not far from two millions sterling expended by the Government on an Opera House! The Emperor of Rome gave *panem et circenses;* France gives the theatres without the bread.

—In the *Friend of India* is a contributed article on Professor Clifford's views of immortality, which seems to have been written by some one of near kin to the "Anxious Mother" whose tale of sceptical sorrow was breathed into the ear of the public through the columns of the *Pioneer* a year or two ago. The writer in the *Friend* says:

"I have nothing which I can call a firm belief in the existence of a Conscious God, or in the immortality of my own soul, nor do I think that I shall ever in this life attain such a belief. But the hope that it may be so, that all may yet be well, that the painful riddle of life may yet find some sweeter solution than eternal annihilation, or a meaningless "subjective immortality," makes for me all the difference between a state of tolerable struggle, and a state of intolerable despair."

The Seraphim whom Isaiah saw about the throne of the King of Kings (Isaiah vi.) sang a song in this strain: "Holy, holy, holy, Lord God of hosts; the whole earth is full of thy glory." It was not the glory of God in heaven that inspired their chant of praise, but the glory of God which fills this common earth of ours. There was not a blade of grass that did not flood their souls with the revelation of the glory of God. In order that there may be a revelation there must be adaptedness. The ox grazing on the side of a mountain is quite insensible of the beauty of the surrounding scenery. So man, intent specially on the glorification of his own powers, is unable to recognize the revelation of God's glory in his works or in his word. "For judgment am I come into the world, said Jesus, that they who see not might see, and they who see might be made blind." Jesus thanked God that he had hid these things from the wise and prudent, and disclosed them unto babes. And Paul says, if any man would be wise, let him become a fool that he may be wise. Men are not willing to be stripped of their self-complacency, and consequently grope at noon-day, being unable to see that which would otherwise be clear as day. The reason that the Bible is disliked above all books, is because it refuses to join in the praise of sinful man, to join in the self-deception of man's heart. The rich man; in the place of torment, was anxious that Lazarus should be sent to his brethren, lest they too should perish; and the answer was, they have Moses and the prophets; if they hear not them, neither will they hear though one rose from the dead.

—The Marquis of Salisbury at the Cooper's Hill College made some remarks that will probably receive a considerable measure of attention in this country. He said:

"I remember when in South Australia I was told that there were two kinds of oxen well known in the colony—the common oxen and the pious oxen. I naturally asked what a pious ox meant, and I was told it was an ox which would go without being sworn at. (Laughter.) I hope and trust that those who go out to India from this college, will go with the thorough conviction that the natives of India are pious. (Laughter.) But the matter is really one of high political importance, and it was indicated in terms of great eloquence by the distinguished statesman to whom Col. Chesney referred. It is almost the only difficulty which we at present see in our political future in India. Our power there is probably greater than ever it was before. I do not believe I speak too confidently in saying—though there is some danger in such an anticipation—that at present there is no serious cloud on our political horizon, and that there is only one thing which causes anxiety to those who consider the relations of the governing and the governed classes in India, and that is the appearance—I trust it is only an appearance—which is spoken to forcibly by almost every witness who has had the opportunity of comparing the present with former days, that the distance between the governing classes and the governed, instead of lessening, is increasing."

That the cause of anxiety here mentioned really exists, can hardly be questioned. We lately took occasion to refer to what we cannot but regard as one cause of the alienation on the side of the Natives, viz., the character of the education given by Government, tending to destroy existing moral obligations, without substituting the better and the true. We incline to think that it would be better if this country were treated more as a colony than as a dependency, and if special inducements were held out to civil servants to make their home in this country for life. One of the great grievances of the country is that almost all the money accruing to the governing classes in this country, is taken away to be expended in England. Now if a rule were made to be applicable to all who enter the civil service after three years from this time, that their pensions will accrue to them only on condition that they remain in the country, we believe that the danger noticed by the Marquis of Salisbury, would in process of time be vanquished. The facilities for an occasional visit to England are such that a residence for life in this country would hardly seem a perpetual exile; a furlough to England at certain intervals might be conceded. We believe that some such arrangement would tend to weld the countries together.

—In some recent numbers of the *Rock* is a very singular account of the removal of a Miss Cosserat, a Protestant young lady, a lunatic, from the Romish Convent at Bandora (near Bombay) to a similar institution in Germany. A Miss Weppner received the young lady from the lady superior at Bandora, and conducted her, with no little peril to herself, to Europe. The father of the young lady is represented to be an opium merchant at Patna. Miss Weppner's account is not very favourable to the inmates of nunneries, but what it all means we are unable to say. The extracts from her book, furnish new proof of the necessity of a Government inspection of conventual institutions. The very opposition made to this, serves to show the need of it. Christians are the children of light. "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

—A handsome building has been erected in Ambrolie, Bombay, for the accommodation of the Native Girls' School connected with the Free Church Mission. The late Mrs. Wilson left a sum of money to be applied by the Rev. Dr. Wilson to some evangelistic object to be chosen by him, and he has applied it in this way. The principal room upstairs contains inscriptions in Marathi and English, contributed by Native Christians and other friends, in token of their admiration of the noble, disinterested and exemplary Christian character of the late Mrs. Wilson and their gratitude for the benefits received from her instructions. On Tuesday last the school was formally opened; many European and Native friends of Dr. Wilson were present, and a number of addresses were made. It was a very interesting occasion.

—The Rev. William Taylor writes July 16th from a steamer bound to America, off Queenstown:

"I am thus far homeward. Have had a glorious work

of God in Bristol, Devonport, Plymouth, Liskeard, Newton Abbot, Swindon and Cardiff. Over 1000 professed converts in Bristol in three weeks; in Plymouth over 600; a good week each in the smaller places. I preached for Bro. Moody's overflow last Sunday morning and evening."

—THE Report of the Madras Auxiliary of the Wesleyan Missionary Society, shows a net increase in the membership of 101 members, with 55 probationers. The total number of church-members is 453, of whom 236 are Natives and 217 are English. There are 28 local preachers and 8 catechists. In the day schools are 3128 scholars. In the Anglo-Vernacular Institution at Royapettah, the number of scholars was 400; but several conversions taking placc, the number was diminished by 150. 9 students passed the Matriculation. 5 adult heathen were baptized last year. We hope to make some extracts from this Report.

—THE *Bombay Gazette* has a long article suggested by the burning of "Billy Bray" at Satara. Our contemporary refers to our article on the subject, but presently shows that he has not read it, by speaking of Billy Bray as a converted blacksmith. There are some other mistakes that would have been avoided if our contemporary had condescended to read our notice and the extracts given. Bray did not belong to the peculiar folk known as the Jumpers and Shakers, any more than King David did. Billy Bray was a man that even our contemporary would not be ashamed to admire, were it not that the realized love of God was the mainspring of his Christian life. We are told that the military prisoner from whose hands the Chaplain snatched the book, has given his heart to the Lord and is rejoicing in Christ as his Saviour. Our contemporary has some very good remarks on the condition of military prisoners doomed to the monotony of enforced idleness and depressing solitude.

"It is a needless aggravation of his suffering, and a cause of yet further moral deterioration, to prohibit the supply of suitable books of instruction and general interest to the prisoner. Religious works, unless asked for in the generality of cases, it is a mockery to offer; and pearls cast before swine can be productive only of a double injury. But we should have thought that to extend the duty of the schoolmaster so as to include two hours daily of instruction to the prisoners, was as necessary to their mental requirements and general well-being, as the visits of the doctor and the usual inspection of their bodily health. One solace we had vainly supposed to be everywhere conceded—one bright opening of a vista of hope and encouragement to relieve the darkness of the cells. The pastor's weekly visit; the friendly grasp of a sympathising hand; the expanding confidence gradually established between the kindly shepherd and his erring sheep; the tones of gentle reproof tempered with merciful consideration for the weakness of human nature and the pressure of circumstances which might in some degree palliate the offence, and afford grounds for confidence in future amendments—this aid we fondly imagined was everywhere afforded to the desponding outcast. In a gay and thoughtless hour he may perhaps have yielded to temptation's power; but as he is yet far from being hardened in his vicious course, who knows but that he may with such friendly guidance and support rise upon the stepping stones of past offences against the law of man to a moral eminence of which he might well have otherwise despaired? It is painful and humiliating to reverse the picture, and to imagine the Chaplain's hour of visit to be only the cruel and needless addition of torture to imprisonment—his words only contemptuous and reproachful,—his purpose not relief of suffering, but aggravation of misery,—his conduct that of the policeman or the spy."

Though rather severe upon the Chaplain, our contemporary has no word of censure for the course pursued by the commanding officer in ordering the book to be publicly burnt by the sergeants. One effect has been that all copies of the book on sale have been eagerly purchased; but this was, evidently, not what was aimed at.

—THERE is an ominous state of things in European Turkey. Whether 'the sick man' has got well or not, will perhaps be tested.

—A CORRESPONDENT asks what we meant by a reference to other worlds, in our last issue. We are of opinion that there is good reason to believe in the plurality of words. A few thousand stars are visible to the naked eye; but the telescope reveals to us the existence of thousands of thousands, and as the nearest is more than 20 millions of millions miles distant, it is evident that they must be bodies like our suns, shedding their effulgence upon planetary worlds circling around them. Our own globe is only one of *many* millions. In Isaiah (xlv. 18) we are told that God created this earth 'not in vain, he formed it to be inhabited,' and it seems reasonable to extend the principle to other worlds.

—GOD is answering prayer and blessing the faithful testimony of his servants at Egutpoora. We understand that seven persons found peace with God last Sabbath evening.—At Falkland Road Hall, Bombay, last Monday, there was a half-day meeting, attended with much blessing.

—MR. STONE Chairman of Messrs. Moody and Sankey's Committee, London, thus notices some observations of the *Times*:

"During Mr. Moody's visit to this country he has steadily refused to sit for his photograph, through frequently tempted to do so by large monetary offers, and eight years have elapsed since he consented to have his photograph taken, which was then done only for family uses. Mr. Moody deeply laments the unauthorized circulation of his photographs, many of which are rather caricatures than likenesses; and he is still more pained by the publication of all books giving accounts of his life and work, which are, every one of them, issued without his consent and contrary to his wishes."

WE have received a volume entitled 'Spare Moments,' consisting of Poems Secular and Religious. We have read a good many of the pieces in this volume without being able to find any poetry of a high order. We have the feeling that rhyme and even rhythm are of little value unless they are associated with poetical thoughts. When the thoughts are not such as one would take note of in prose, it does them little good to clothe them in verse. We do not deny that there are worthy thoughts in the book, but we should be as much impressed by them if they were stated in plain prose. The following will give a fair idea of the contents of the volume:

When occurred the Saviours' birth
Wanting were all signs of wealth;
When the Master walked the earth
He took little thought for Self.

Not for Him palatial halls,
No proud mitre crowned His head;
In response to hunger's call
Ears of corn He plucked for bread.

All His teaching went to show
Riches are a curse and snare;
And He always loved to go
Where the sick and needy were.

Surely it seems scarcely fit,
And with Christ's life in accord,
That His priest enthroned should sit,
And get homage as "my Lord."

It is not, we suppose, the Pope that is here referred to; the reference is perhaps to some bishop of the church of England. There is a poem on Revivalism from which it appears that the writer has no sympathy with revivals of religion. He believes in progress, spiritual as well as mental and material; and seems to think that progress consists in steady silent growth. A further study of history would perhaps show him that almost all progress has its epochs and its revivals. Here are some verses from this poem:

If the human race be moving
Upward to a higher type,
If its standard be improving
Shall the soul remain unripe?

Never! but in calm and quiet,
It shall ripen day by day;
Far from all sectarian riot,
And contention far away.

Like the gentle dew of Heaven,
Drops the Saviour's healing grace,
And in the still hour of even,
In some well sequestered place,

With their Heavenly Father only
As a witness of their prayers,
The recipients, meek and lonely,
Own their faults with bitter tears.

Or perchance their sins confess
To the Priest near whom they live,
Who will warn, advise, and bless,
And sweet absolution give.

There is a poem entitled Cromwell's Death-Bed, and some sentiments are put into Cromwell's month, that Carlyle seems not to have known anything about, in his account of that scene. A tory of the old school would read it with great satisfaction:

A son of Belial I appear,
And memory fires my brain,
Cain's brand upon my brow I bean,
On hands the crimson stain.

I see a throne in Heaven won
By him I dared to kill,
And in my vision sits his son
Upon the throne I fill.

Is there no hope? stern Cromwell cried,
Fast closed is mercy's ear?
Thou cruel and traitorous regicide,
Well may'st thou judgment fear!

The Bombay Guardian.

SATURDAY, AUGUST 21, 1875.

FRIENDLY WORDS TO ROMANISTS.—VI.

ST. PETER, in his first epistle, gives us a description of the true church in these words:

"Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be ye also as living stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." ii. 4, 5.

"But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light."

Unto whom, that is, the Lord Jesus. In the latter part of the previous chapter, believers are spoken of as having been born again 'of incorruptible seed, the word of God which liveth and remaineth for ever.' In the beginning of the 2nd chapter, they are compared to new-born babes in their need of the milk of the word (rational milk, says the Douay edition); "if so be you have tasted that the Lord is sweet." To whom coming; having known the sweetness of the love of Christ, you come to him and are thus built up. It is therefore by personal intercourse with Christ himself, that the Christian is sanctified and matured. It is by faith, as Peter abundantly tells us. In the first chapter he says:

"Whom having not seen, you love; in whom also now, though you see him not, you believe; and believing shall rejoice with joy unspeakable and glorified."

The true church is then composed of those who believe in the Lord Jesus and look to him as the sole ground of their confidence, and find their life in him and rejoice in him. They abide in him as the branches in the vine; they glory only in Christ and him crucified. This makes them all one; their common love to Jesus, their common faith in him. One is their Master, even Christ. They are all taught of God. For they know the promise: 'If any man lack wisdom, let him ask of God.' Some of them, indeed, are more deeply instructed than others, and are competent to teach their brethren, and are ordained of the Lord to that end. Peter refers to these in this same epistle, v. 2:

"Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock."

Lording it over the congregations, would perhaps better express the original, but we will not dispute about this. There are appointed teachers in the church of Christ, fitted and commissioned by the great Head of the church. How are we to know them? By their fidelity to the truth of God; their self-subjection to the word; their freedom from interested motives, from all desire for personal aggrandizement; by their giving all the honour of saving men to Christ; by seeking to bring every believer into personal relations with Christ. "My sheep hear my voice, and they follow me and I give unto them life everlasting," says Christ; and again, "the sheep follow him because they know his voice, and a stranger they follow not." They know Christ and his guidance and therefore they know the pastors and teachers whom Christ has ordained.

We are quite willing to admit that the New Testament recognition of an ordained ministry has

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been fearfully abused, and that multitudes of persons whom Christ never sent, have thrust themselves into the ministerial office. Because of this there are some who say it is better that there should be no body of men specially set apart to teach, but that Christians should get all their teaching from Christ directly. But as the New Testament does recognize the ministry of pastors, teachers, evangelists and the like, the abuse must be met in some other way. The Scriptural way is to prove the teachers by the word of God. Paul tells the Galatians that if an angel from heaven should come teaching any other Gospel than he had preached to them, they should utterly reject him. There were some converted Jews who went about teaching that salvation was by Christ indeed, but only available for those who by circumcision obtained a share in the privileges accorded the descendants of Abraham. This was 'the other Gospel' against which he warns the Galatians.

Peter says that Christians are *a spiritual house.* The temple of God is no longer a material edifice; but the entire body of true believers is the temple of God. They are *a holy priesthood, a kingly priesthood.* So John in Rev. I says that Jesus hath loved us and washed us from our sins in his own blood, and hath made us a kingdom and priests to God and the Father." And all the company of the redeemed in heaven are represented as singing, "Thou hast redeemed us in thy blood, and made us to our God a kingdom and priests, and we shall reign on the earth." Thus we see that the whole church of Christ is composed of priests; every believer is a priest. Two things are here very particularly to be observed. We have in many of the writings of the apostles, notices of the different kinds of ministry in the church; we have mention made of apostles, prophets, preachers, teachers, pastors, evangelists, elders, bishops, deacons, deaconesses, prophetesses, but never a word concerning priests as an order in the church. The Greek word for a sacrificing priest (*hiereus*) is never used in the New Testament relatively to any particular order of persons; but it is used, as we have seen, with reference to all believers. The entire body of believers is called 'a kingly priesthood,' 'priests and kings unto God.' Now let us turn to Hebrews, ch. x. Referring to the Jewish priests, the sacred writer says:

"Every priest indeed standeth daily ministering and often offering the same sacrifices which can never take away sins. But this man (Jesus) offering one sacrifice for sins, for ever sitteth on the right hand of God, from henceforth expecting until his enemies be made his footstool. For by one oblation he hath perfected forever them that are sanctified." 11—14.

We should be very glad if our readers would carefully read the whole chapter. He shows that until Christ came, priesthood was a mere shadowing forth of the one sacrifice which alone can take away sin, and which is available for every one that has faith. In the death of Christ, expiation, propitiation, satisfaction has been made for the sin of the whole world, and therefore he that believeth is perfected forever so far as regards the satisfaction for his sins.

With regard to the priesthood of individual believers, it is sufficient to remark that every one who has a true faith in Christ, has immediate access to God, is under the guidance of the Spirit of God, has all the promises that are in Christ, and by his testimony and prayer may lead sinners to Christ. "All things are yours, for ye are Christ's, and Christ is God's," says Paul to the Corinthians.

GLEANINGS IN EPHESIANS.

"*According to the power that worketh in us.*" iii. 20.

The power that worketh in believers is the power of the Holy Ghost. After telling us that God is able to do exceeding abundantly above even our highest conceptions of 'the higher Christian life,' the apostle reminds us that this divine ability to do is even now in us, if we are led by the Spirit. The Spirit of God is God the Spirit, God present with our spirits to bring them out of the old chaos into the glorious light and liberty of the children of God. When God created this heaven and earth, he looked upon it and pronounced it faultless. When the Lord Jesus Christ was on the earth, he went about healing all manner of diseases and raising the dead. His divine power was manifested in the complete restoration of those who were brought to him. It was not that the paralytic obtained a measure of relief so that with the help of a friend's arm and a stick he could move slowly about; but he became perfectly sound, and taking up the bed on which he had been lying went rapidly home to gladden his wife and children with the intelligence. It was not that the ten lepers as they went in search of the priest had the pleasure of noticing a visible improvement in one another, so that they could reasonably anticipate in the course of years a complete cure; but they had only gone a little way when every trace of the disease was gone from every one of them; in fact it was only the healed leper that could show himself to the priest. There was no stint in the exhibition of Christ's power. In one place indeed, he could not do many mighty works; but that was because of their unbelief; there was no lack of power, but the condition for its manifestation was not supplied. Finally, the Spirit of God appears to consummate the work of redemption in the heart of the sinner. The condition is the same faith; the power is the same, divine, limitless; the sphere is different, man's moral nature, not his physical. Christians need to know the power that worketh in them. The omnipotence of God is present to destroy in them the work of the devil, and fill them with all the fulness of God. His power is present, but is only put forth as we believe. If we believe that the Spirit of God is hindered by some mysterious necessity from putting forth his full power, and it is vain to look for it, then of course we shall not have it; but such belief is unbelief and is without warrant in the word of God. The glory of God is not in the dwarfing of his power, but in the manifestation of it. "Whatsoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son." Speaking of the Spirit Christ says to his disciples: "The world knoweth him not; but ye know him." Do we know him? Do we know the mighty power that dwelleth in us? A rich man tells a poor man that he will supply him with Rs. 1000 monthly while he lives. When the poor man receives the first Rs. 1000, he says, Who knows whether I shall get any more? so he deposits the Rs. 1000 and lives upon the interest of it. Seeing that he chooses to live on Rs. 50 instead of Rs. 1000, the rich man gives instruction to his banker to pay him the smaller amount. Christians treat God as though He were in danger of bankruptcy, and live upon the interest of the interest of what belongs to them in Christ. Far be this from thee, dear reader. Honour God by knowing the power that worketh in thee, by knowing the grace of the Spirit.

NOTICE.

An English Lecture will be delivered by Rev. C. W. Park on Saturday Evening, August 21st, at 8 o'clock in the Free General Assembly's Institution, Khetwadi. Subject.—*The Adaptedness of Christianity.*

Epitome of News.

Saturday, August 14.

—Rajah Sourindro Mohun Tagore, the enlightened patron of Bengali music, the author of several works on the subject, and the President of the Bengal Music School, has received from the American University of Philadelphia the Degree of Doctor of Music.

—The subscriptions to the Eur. Gen. Hospital Fund, Rs. 37,000.

—The subscription fund for the distressed at Toulouse has now reached the figure of nearly 10,000,000 fr.

—*Indian Statesman* correspondence: "The Ganpati and the Gowri festivities are fast approaching, and the Hindoos are anxiously awaiting the arrival of these deities, from their celestial residence, the *Kailas*, to welcome them to their houses,—one in the shape of an earthen image beautifully made and painted, and the other in that of a handful of certain sort of a plant, afterwards decorated with ornaments made either of brass or tin, care being taken in covering the plant with a loogda and bodice, as also with a half sheet of foolscap paper, with a face of the goddess painted thereon. Such are these deities, who are worshipped and reverenced with a dignity due only to the Almighty, with the heart and soul of a Hindoo."

—A Frenchman was lately found among the savages of New Caledonia. He had been 17 years among them, and had nearly forgotten his own language. He had been left by the crew of a vessel to which he belonged. He has been brought to Somerset, Cape York.

Monday, August 16.

—On Friday there was another fall of rock on the Bhore Ghaut Incline, close to the place where the first took place. Several coolies were injured. The passengers by the train from Poona had only just effected their transit when the rocks came down. The *Bombay Gazette* says: "It is a marvellous thing that lives were not lost. Had the slip taken place five minutes sooner many of the passengers must have been hurt or killed. Only about a couple of minutes before the accident Mr. Conder, the General Traffic Manager of the G. I P. Mr. Keily, the Deputy Traffic Manager, and Mr. Riddle, the District Engineer, were standing just on the spot where the *debris* fell! Many tons of rock must have fallen, although the slip is of much less magnitude than last week's one."

—Same; Allahabad, 15: "The Supreme Government have exonerated Colonel Davidson from all but the charge of negligence in connection with the escape of the late terrible outlaw Rundheer Sing.

"A serious accident to the down mail train from Jubbulpore occurred last night. The engine ran off the rails and some carriages were completely smashed. West, the driver, was killed and a platelayer named Collins. Also six native passengers were killed, but no European passengers have suffered severely. The cause of the accident is not known. A special train with medical assistance left Allahabad this morning."

—The Madura correspondent of the *Madras Mail* gives an account of the great loss of life among pilgrims to the shrine of the Mahalingum 50 miles S. W. of Madura: "The pilgrims arrived at the shrine, used to pass a night or so in the jungle without anything like a roof over their heads. The dry bed of the mountain torrent that skirts the shrine used to be their quarters; and there they cooked and ate there meals, sang and danced, and otherwise made themselves comfortable. On the evening of Sunday last, there was the same spectacle as used to be in former years—thousands of men, women and children were talking, or eating or dancing in the sandy bed; hundreds of sheep and fowls, brought up to be sacrificed, stood in mournful groups each waiting its turn; some pilgrims, more religious than the rest, were rolling in front of the shrine or performing other equally curious evolutions; in fact everything went on without a hitch. At 5 P.M. there was a tremendous shower of rain, but the multitude stirred not; ten minutes later, the hitherto dry bed was full and the freshet rushed down head-long carrying those who, notwithstanding all their frantic efforts to gain the bank, could not force their way through the crowd. Husbands rushed for dear life, leaving their wives behind and *vice versa.* The piteous cries of men, women, and children who were being carried away, moved not their surviving friends or relatives; indeed in the general confusion which was rendered still more dreadful by the darkness, nothing in the shape of assistance could perhaps be tendered or received. The water did not gradually rise, else, the people would have escaped; but, a wall of water came down unexpectedly, and rendered any attempt of the rear ranks to gain the shore problematical. In half an hour the water had fallen considerably, and one hour after the catastrophe there was no water in the bed; only the surface was wet and slippery."

200 are said to have been drowned. The *lingum*, the object of this abominable worship, is the organ of generation.

—There was a mammoth temperance meeting in Barnum's Hippodrome tent at Philadelphia last month, and among the speakers was the great showman, who, in closing his speech, made the following proposition, as reported in the *Times* of that city:—"I will undertake and give bonds for the faithful fulfilment of the contract, that if the city of Philadelphia will stop selling liquor and give me as much as was expended here for liquor last year, to run the city next year, I will pay all the city expenses; no person living within her borders shall pay taxes; there shall be no insurance on property; a good dress and suit shall be given to every poor boy, girl, man, and woman; all the educational expenses shall be paid; a barrel of flour shall be given to every needy and worthy person; and I will clear a half million or a million dollars myself on the operation! It would be the best business speculation I was ever in. Unfortunately they wouldn't give it to me. As Benjamin Franklin said, 'We are paying too dear for our whistle.'"

—*Indian Daily News:* "On Tuesday last a man of the *mehter* caste, residing at Karayah, near Entally, killed his wife, a little creature of about 12 years of

age, by severely thrashing her. The fellow was for some time past in the Upper Provinces, and immediately on his return home [at Karayah,] on Saturday or Sunday last, brought his wife from her father's house; but the girl returning to her father's the following day was brought back by her husband to his house a second time, and kept in safe custody. The man, who was of a powerful frame of body, went out on Tuesday morning, and returned home after drinking *toddy*, after having closed all the doors of his house, hung his wife by both her hands, and then beat her in so cruel a manner that she died. Then he opened the doors and delivered himself to the nearest police station."

—The following account of special services held at Meerut by the Rev. D. Osborne of Allahabad, is from the *Lucknow Witness:* The use of the Soldiers' Chapel Room in Cantonments was obtained, and the public services were commenced in that building on Wednesday, the 6th. A preparatory Meeting had been held at a private house on the preceding evening, when Mr. Osborne dwelt on the special design of his visit, and called on all who were interested in the movement to unite in earnest supplication to God on behalf of the efforts about to be put forward.

On Wednesday evening a very fair congregation was in attendance at the Soldiers' Chapel Room; the word was preached with great power, and the power of the Spirit greatly manifest. Mr. Osborne presented the claims of the Saviour and pressed for an immediate decision. At the first invitation, some persons rose promptly as seekers of salvation, and before the meeting closed this number was doubled. Thus God was pleased to own the first notes of His Gospel for the salvation of souls, and thereafter not a single service passed without similar manifestations of His Power. An enquiry meeting in the morning with the public preaching of the word each evening made up the daily services, and a steadily growing attendance, increased seriousness of attention, and sustained spiritual power manifested in the conversion of souls, and quickening of believers, formed the characteristics of the services, which were continued in the Cantonments till Saturday, 10th.

Services were held from Sunday 11th, to Tuesday 13th, at the Civil Station each season being distinguished by the Divine Power. On Sunday morning particularly there was a special realization of nearness to the blood-sprinkled mercy seat. The last two services were remanded to Cantonments in compliance with the request of many friends, and were occasions of the Spirit's presence and blessing. Upon the last evening, Thursday, Mr. Osborne chiefly addressed those who had found Christ and were rejoicing in His forgiving love, dwelling on the precious theme of the believer's privilege of *access* to the Throne of Grace. On Friday evening he left for Roorkee, first meeting with many Christian friends in a private house for prayer and fellowship.

Thus ended ten days of most earnest and successful evangelistic labour, during which not less than fifty persons, perhaps more, publicly professed to receive Christ, and many joyfully witnessed to His saving power, while the believers who were privileged to participate in these seasons of spiritual enjoyment were refreshed and strengthened on their journey Zionward."

Tuesday, August 17.

—The increase of Mr. Beecher's salary from £4,000 to £20,000 was not, it appears, a permanent advance, but for one year only. It was, in fact, a present of £16,000 to Mr. Beecher to defray the expenses of the trial; but as there would have been legal difficulties in the way of the congregation voting money for that purpose, the expedient of increasing their pastor's salary was adopted.

—*Times of India*: "The annual Report of the Schools of the Native Army is before us. It is of such an eminently satisfactory nature as to call forth a warm commendation from H. E. the Commander-in-Chief, who "desires to congratulate the Native Army on the great advance shown in the report, and the thriving condition of the Regimental Native Girls' School."

The number of men and boys attending the schools of the Bombay Native army, at the end of 1874, was 5200; girls, 660.

"Captain Jacob would abolish the series of reading books prepared by the late Mr. Howard for use in Government schools, and in their place he would substitute those arranged by J. S. Lawrie, Esq., Director General of Public Instruction in Ceylon, and this suggestion of Captain Jacob's has our most cordial support, for we do not consider Mr. Howard's books as the most suitable for use in native regimental schools."

—"Quadruplex Telegraphy" (that is the art of sending four messages, two in each direction, simultaneously by means of one wire) has just been accomplished on the Madras Railway Telegraph.

—Her Majesty Queen Victoria insisted that Colonel Baker should be dismissed.

—A deputation of working men attending St. Alban's Church, waited upon the Archbishop of Canterbury. Here is part of the conversation: Mr. Rudd: We want the vestments, altar lights, and the eastward position. We want vestments because we feel we cannot honour the Sacrament too much.—His Grace: You, in fact, want the law altered, and until the law is altered you must make the best of things as they are. You do not think that vestments are a matter of necessity?—Mr. Rudd: Yes, we do think them necessary.—His Grace: Then, what has become of our fathers, and what is to become of me? I have never used vestments, and they have never been used since the Reformation. Do you say we have been dishonouring the Holy Communion for 250 years?—Mr. Thorpe: We hardly go as far as that, but we want some protection.—His Grace: My advice to you is that you should set the example of obedience to authority. This authority may be right or it may be wrong. I will not go into that, but you are wrong in disobeying the law. If you want the law altered, do the best you can in a proper way to get it altered, but you cannot have everything your own way. One man wants one thing, another something else, and we all have to make sacrifices for the general good. No good will ever come from a self-willed determination to set up a private opinion against constituted laws.—Mr. Francis Bowles said they were not Protestants, but Catholics.—His Grace: I am both a Catholic and a Protestant. The bishops of the Church who for 200 years did not wear these vestments, were they not as good Catholics as you are?—Mr. Bowles spoke of the zeal and labours of the clergy of St. Alban's.—His Grace: I have no doubt about their zeal, but I have serious doubts of the discretion of your clergy. The practices of St. Alban's no doubt offended many people and kept them out of the church. If the clergy have a peculiar ceremonial in a parish church the chances were that they kept out more people than they brought in; and neither they nor the clergy were entitled to introduce into the parish church things contrary to law. I advise both you and your clergy to obey the law of the land, and if you set up your own opinions against the law you act with very great impropriety. In conclusion I consider that the decision of the court is absolutely binding on the clergy, unless they cease to be members of the Church of England.

Wednesday, August 18.

—*Bombay Gazette;* Poona: All First and Second Class Chiefs who attended the Viceroy's Durbar will arrive in Bombay by the 30th October to meet the Prince. There will be no Durbar but visits will be exchanged. The Guicowar will attend.

—Same; Allahabad: During the late floods in and round the city and station of Allahabad, 3,923 houses were destroyed, 107 being pucka. One life was lost and a child crushed.

Regarding the late accident to the Jubbulpore Mail train nothing has yet been elicited beyond the fact that the engine suddenly left the rails, ploughed down the embankment, the momentum driving the carriages on to the engine and each other, and irreparably smashing nine.

Cholera has disappeared from Simla. The total deaths of Europeans and Eurasians were fifteen. Amongst natives there were about two hundred.

—There have been heavy floods in the Prome district.

—Anxiety is felt for the P. and O. Str. *Ceylon*, from Melbourne to Galle, now 13 days overdue.

—The Lahore correspondent of the *Pioneer* tells the following tale:—"A very curious case lately came before the Courts at Amritsar, where two Mahomedans, said to be Wahabees, were charged with burning a Koran. Their defence was that the Koran was an old one and that burning was the most orthodox mode of destroying the Holy Book when it became too old for use. It also appeared that they performed the ritual in question in their own house; but inasmuch as the passers-by might have peeped in, the unfortunate religionists were sentenced to two years' rigorous imprisonment and a fine of Rs. 100. In vain precedents were cited from the writings of learned Doctors and Moulvies to prove that it was perfectly legal; in vain it was alleged that a man might burn what he pleased in his own house; in vain an appeal was presented—nothing was of any avail, and ritualism among the Mahomedans at Amritsar must have received even a greater check than it is supposed to have met with in England since the passing of the Public Worship Bill on the 1st of July. It is really fortunate the Penal Code, as interpreted by Amritsar officers, does not prevail in England, or what with the Five Points of the Ritualistic Charter, High, Low and Broad Church views, and people of no Church views, one half of the population would be engaged in prosecuting the other until the whole were in penal servitude."

—The great shrine at Kalighat, near Calcutta, has been robbed of a large amount of gold and silver offerings that have from time to time been made; but who is the thief no one seems to be able yet to find out.

—The writer of the curious article in the *Medical Gazette*, on insane delusions, says that they may be reduced to a small number of general types determined by the circumstances and general habits of past life. On reading through the article we find that the idea of rupees is the chief source of joy, or grief, in the case of almost every other insane man and woman in India. Listen to the speech of a party of natives roosting anywhere, or walking in Indian file along the highway, and the whole talk is of pice. There is truth in madness as in wine, and Dr. Smith's poor patients in the Dacca Asylum talk of what most interested them in their sane condition. Girdhary Sing spends his time in grinding bits of glass into diamonds and emeralds, and bears a grudge against the *malee*, who one day walked off with three crores of his treasure. Suroop Chund, a thirty years' resident, grieves because his pay as head-gardener during the last 120 years is still due; and every day he worries his brains in ascertaining how matters stand between himself and his unpunctual creditors. Another lunatic, who boasts of eighty lakhs in the Dacca Bank, growls because he is not paid ten rupees a month for filtering the asylum water. But the delusions are by no means wholly of the commonplace character. Bemola, a female tea coolee from Assam, never had a mother: neither "growed" she, like Topsy: she is the self-existent child of the great god, Agni, and has four hundred sons, all of them immortal gods, living in Mutra. A similar delusion possesses poor Ooma Baiji, once the most celebrated dancing girl in Dacca, who, robbed of her wealth and deserted by her lover, took to ganja and arrack and landed in the madhouse. Ram Chund was long haunted with the somewhat poetic fancy that he was tied to a star by a thread. There is an oddly logical continuity in this man's delusions. Believing that a supernatural being directs him to stand up when he should lie down, and lie down when he should stand up, he has made it a point, for many years, never to lie down at night. He "passes a cloth round his chest, ties the end of the cloth to a bar; then, leaning back, he goes to sleep. Until lately all attempts to induce him to lie down were ineffectual." We must pass over with a brief reference, the numerous other instances of the grotesque, the pathetic, and the grandiose in these delusions: such as Kava Ram's craze for cursing dogs and crows; Podhoo's tale of the 'jungle demon," who tempted him to murder his daughter; and the Mahomedan tailor Meher Ali's longing for the appearance of the great army headed by Eman Mendi and Hazrut Isa (Christ,) which he is to join and assist in exterminating the English. But the most extraordinary delusion of all is that which possesses Joogooree Ghose, "a good-tempered fellow," nicknamed the Thakoor. Joogooree Ghose "makes images of clay, which are worshipped by the insane!"

—The *Money Market Review* says that a fact of some importance, as tending to, if it does not entirely dispel the prevailing impression that the "life" of a submarine cable is of a limited nature, was mentioned by Mr. John Pender, M.P., at the meeting of the Eastern Telegraph Company. He stated that the various sections of the Eastern system, with the exception of a shore end of a short line at Lisbon, which was undergoing repair, were in perfect working order. But of far greater importance, as affecting the future of submarine cable enterprise, was his announcement that the Suez and Aden section, which was laid in comparatively warm water, had improved in insulation by no less than 38 per cent., and the other cables of the Eastern Company from 45 to 77 per cent. in insulation power, which is, of course, the chief element in estimating their capacity for the transmission of messages. Mr. Pender further stated that the cables longest laid have improved the most.

Thursday, August 19.

—*Overland Mail*, July 30th: Her Majesty records in the *Court Circular* her deep regret at the death of Sir Charles Locock.

The Palestine exploring party has been attacked, and nine of its members wounded before the assailants were repulsed.

No true bill has been found by the grand jury against the persons concerned in the mysterious death from a Pullman's car near Bedford.

—Thomas Morris Hughes, clerk in holy orders, and

late curate in sole charge of Llanddanielfab and Llanedwen, Anglesey, was indicted at the Anglesey assizes at Bangor, on July 24, before Chief Justice Lord Coleridge, for causing to be inserted in the register of deaths for the sub-district of Beaumaris false entries relating to the death of Ernest Hamer, the illegitimate child of Miss Alice Hamer, his step-daughter, and of which it was alleged that Mr. Hughes himself was the putative father. The learned judge, in his charge to the grand jury, said it would be absurd, from the evidence, to doubt that the prisoner was the child's father, and as the child had died in a somewhat unexplained manner, they might think he was worse than that. The accused was found guilty. In passing sentence his Lordship said he felt it his duty to reduce him from the dignity and position of a clergyman and freeman to that of a slave, and should order him to "slavery" for five years.

Messrs. Grant and Sons' six-storeyed cotton mill, Broad Street, Mile End, Glasgow, caught fire at eight o'clock on the morning of July 28, and in the course of an hour was burned to the ground. Three hundred girls were at work at the time, and several of them were badly burnt, and had to be conveyed to the infirmary. The rest effected their escape with some difficulty. Two firemen were taken home, having been scorched by the flames. The damage is stated at 100,000*l*.

The Rev. W. Holderness has been lecturing on clocks in the parish of Clerkenwell, for the vacant vicarage of which he is one of the candidates, and in the course of his remarks said he had a little invention in his mind in relation to clocks, which he described as follows:—Under the floor of the pulpit there were to be four "detents," and "when half-an-hour of the sermon was gone there would be a little clock to give warning"—an alarum, we conclude—"and then, if the preacher did not wind up within three minutes, down would go the floor of the pulpit, parson and all."

The Right Hon. Sir Francis Head K. C. B., died at his residence at Croydon on July 20, in his eighty-third year.

The death is announced of the horse "Cruiser," who some fifteen or sixteen years ago enjoyed a unique reputation for intractibility, and even ferocity. His head-quarters were at the farm of Groveport, Ohio; and here he showed himself such a reformed character that he would allow the farm people to "fondle him like a cat." But he was less civil to strangers, in whose presence he showed a disposition to return to his early habits.

The sudden death is announced of M. Athanase Coquerel, the leader of the Liberal party in the Reformed Church of France. M. Coquerel was suspended from clerical functions by the Paris Consistory in 1864, on account of his qualified approval of Renan's "Vie de Jésus." On the adoption of a declaration of faith by the Synod of 1872, M. Coquerel and the other dissentients were excluded from the Paris pulpits, and opened services in the Salle St. André and another building, the question of their formal separation from the Church and of a division of buildings and State grants being up to this moment in suspense. In politics M. Coquerel was a decided Republican. At the time of the siege he warmly advocated resistance to the last extremity.

Mr. Moody is now taking a tour in North Wales with the Rev. Mr. Aitkin and Mr. Balfour, of Liverpool. He has consented to hold a meeting at Wrexham next Sunday, and on Monday, accompanied by Mr. Sankey, he will lay the foundation-stone of a new Presbyterian church at Roseth, near Wrexham.

—A telegram from Madeira, dated July 26, states that the ship *Stuart Hahnemann*, of Liverpool, capsized and sank ten days from Bombay. Of those on board the following were saved, and landed at St. Helena:—Fraser, Peterson, Picardy, Rogers, Masters, Crumby, Hunter, Peazer, and Clift. The men report that their vessel left Bombay on April 4, with forty-seven persons on board, and that for ten days the weather was fine. On the night of April 14, however, a squall came on. The captain hauled down the flying jib and maintop-gallant-staysail, and as the ship was steadily going over he also let go the halyards. Nevertheless the vessel was thrown on her beam-ends, and a heavy sea washed several men over-board, when she capsized. Nine of the crew escaped from the sinking vessel in a boat, which, though at first overturned, was afterwards righted. On righting her they found a monkey alive, tied to the thwarts. They searched the next day for other survivors, but found none, until at ten at night they fell in with a boy named Thomas Crumby, floating here on two planks. They also found six cocoanuts, and lived thirteen days upon the monkey, the cocoanuts, and two flying fish which they managed to catch.

—The death of the second Lord Hobart, who only succeeded to the title on the death of his elder brother, the late Governor of Madras, took place at his residence in Eccleston Square on July 24, at the age of fifty-four years. The late Lord Hobart was the second son of the Earl of Buckinghamshire, by his first wife, the eldest daughter of the late Mr. Serjeant Williams, and was born in 1821. He entered official life as a clerk in the India Office, and in 1858 was appointed Assistant-Secretary in the Public Works Department, and subsequently became Assistant-Secretary in the Financial Department. In 1856 he married Catherine Annesley, the youngest daughter of the late Right Rev. Thomas Carr, first Bishop of Bombay, by which lady he leaves a family of two sons and three daughters. His eldest son will now assume the courtesy title of Lord Hobart, as heir to the earldom of Buckinghamshire. It is a singular coincidence that the late Lord Hobart, Governor of Madras, was also married to a daughter of the late Bishop Carr, so that the two sisters, both now bearing the title of Lady Hobart, have become widows in the same year. The eldest surviving son of the Earl of Buckinghamshire is the well-known Hobart Pasha, a captain in the Royal Navy, and an admiral in the Turkish service, and several of the earl's younger sons have been connected with the Indian services.

—A telegram from Constantinople announces that the recent attack upon Lieut. Conder's party occurred near Acre. Lieut. Conder was badly, but not dangerously, wounded. The official account represents that the assailants were led by a relative of the late Abd-el-Kader.

—*Bombay Gazette;* Allahabad: In the district and city of Allahabad, so far as is known, 177 lives were lost, 2,428 head of cattle were drowned, 10,024 houses have been ruined, twelve lakhs of maunds of grain have been submerged and rotted, and 39,066 acres of khareef crop destroyed. The estimated value of the property destroyed from the floods alone is Rupees 14,50,000.

—During Tuesday night a further slip supposed to be to the extent of something like fifteen hundred tons of rock, &c. took place on the Bhore Ghaut, at the spot where the former one occurred, and it is feared that another week must elapse before trains can be run through without a break.

—Mr. Sergeant Ballantine was counsel for Colonel Baker.

—The 48th Regiment at Bellary has lost three men by suicide within three weeks.

—An immense block of stone has fallen from the central dome of the pagoda of Juggernath at Pooree. The stone is ten feet long, five broad, and four in depth, and belongs to the inner cornice of the temple; the damage is imperceptible to the eye, owing to the intense darkness in the interior of the edifice. The *Indian Mirror* says: "There is a prophecy, which is much talked about in Pooree in these days, that when the first stone is unfastened, the temple shall not stand. The repairs, say the Ooriahs, will take at least fourteen years, and during all this time no public worship or festival in Pooree is allowable. A suspension of fourteen years, if it can be enforced will cause, we think, the utter extinction of the worship of Juggernath."

Friday, August 20.

—The Rev. Mr. Johnstone has published the following extract from a letter from Mrs. Douglas, relating to Bishop Douglas: "The doctors say all hope is over, although I still feel God can raise him up, but he is so ready and longing to depart, that seeing what he suffers of extreme weakness (though not a murmur ever escapes his lips) I cannot wish that his life should be spared unless it could be to complete recovery. We thought last week that he was sinking, but he has rallied again: he is confined to his bed, but he has no pain at all in the tumour. He bids me send his love to all the Clergy and the Missionaries in the diocese, and wishes he could have written to them all to tell them how his heart is with them and his thoughts and prayers."

—There is cholera in the regiment at lines at Lucknow.

—The missing Str. *Ceylon* from Australia has arrived at Columbo, with a broken shaft.

—The Str. *Teheran* with English Mails left Aden for Bombay Wednesday, 10 p. m.

—Miss Agnes Livingstone, eldest daughter of the late Dr. Livingstone, was married on Tuesday, July 27th, to Mr. Alexander Bruce (of the firm of Younger and Co., brewers) at Hamilton. The ceremony was performed by the Rev. Dr. Moffat, grandfather of the bride.

—A number of cows belonging to the Roman Catholic Mission, Madras, having died lately, it was determined to dispose of the remainder fearing they would share the same fate. A report having got abroad that a large snake was concealed beneath the straw stored for the use of the cattle, a snake-charmer was sent for and he by playing upon his instrument, drew out a large cobra from beneath the straw. It was secured by the man, who extracted the fangs and expressed a desire to take it away, but he was ordered to kill it at once, and it was burnt on the Esplanade.

—Half of a large house in the Bholeshivur Road, fell down yesterday. There were some premonitions of the event, and through the precautions taken by Mr. Raymond, Police Inspector, no lives were lost.

—The *Weekly Register* asserts that the question of Cardinal Manning's precedence has been virtually settled by his reception at the Prince's garden party at Chiswick. H. R. H., it seems, came forward and shook hands with the Cardinal, and the Queen kept him some time in the Royal circle, to which none but persons of the highest rank are admitted. This, says *Vanity Fair* is simple nonsense. The Prince shakes hands with all his guests as they arrive, and it may be accepted as certain that the distinguished reception paid the Cardinal, both by the Queen and the Prince was on account, not of Cardinal Manning's being a Prince of the Romish Church, but simply because he is an eminent Englishman.

—Deaths last week, 383.

—Fall of rain at Byculla, 53 inches.

—The *Times of India* hears that Sir R. Temple has had a narrow escape from falling down a precipice at Darjeeling. His horse went over and was killed.

Miscellany.

—A Biography of Mr. Moody, compiled by Rev. Dr. Rufus Clarke has appeared. He was born Feb. 5th, 1837.)

Having, through the influences of the Holy Spirit, yielded to the power of the Saviour's love, and desiring to make a public profession of his faith, he applied for admission to the church on the 16th of May, 1855. After being examined by the committee, they, having his highest spiritual welfare in view, as well as the best interests of the church, recommended him to delay a public profession until he could more clearly apprehend the fundamental truths of Christianity. It was evident that his education had been sadly deficient in this department, while his sincerity and earnestness enlisted the sympathy of all.

He was kindly visited and instructed by Mr. Julius A. Palmer and Mr. Langdon S. Ward, officers of the church, and by Mr. Kimball, his Sabbath-school teacher. On presenting himself again to the committee on 5th March, 1856, he was received to the communion of the church. One of the committee, in writing of him in 1875, says, "I feel that he is an illustration of the words, 'the last shall be first;' and I am glad to sit at his feet and learn now how to serve our Lord and Master. Blessed be God for His grace to Brother Moody, and through him to the world."

Soon afterwards, when attending a church prayer-meeting, feeling anxious to enter at once upon the service of his Master, he rose and offered a few remarks. At the close of the meeting his pastor took him aside, and kindly told him that HE HAD BETTER NOT ATTEMPT TO SPEAK IN THE MEETINGS, but might serve God in some other way. To this discouraging circumstance he has subsequently several times referred in his public addresses. Still feeling that he might possibly serve God in this way, he attended other meetings and delivered short addresses; but on various occasions he met with a similar rebuke. The strongest impression that he made upon many good people was, that HE OUGHT NOT TO ATTEMPT PUBLIC SPEAKING AT ALL, AND THEY FRANKLY TOLD HIM SO. One of his dearest friends and co-workers states that probably these repeated discouragements influenced him to remove to Chicago, where there might be a more receptive field for his labours.

Some months afterwards, in September, 1856, he accepted a clerkship in a shoe-store in Chicago. On Sunday he sought out a Mission Sunday-school, and offered his services as a teacher. He was informed that the school had a full supply of teachers, but if he would gather a class, he might occupy a seat in the school-room. The next Sabbath he appeared WITH EIGHTEEN BOYS, and a place was assigned him for his new and rough recruits. This was the beginning of his mission to "the masses." On that day he unfolded his theory of how "to reach the masses," namely, "Go for them."

Soon after, he commenced the "North Market Hall Mission-School." The old market hall was used on Saturday night for dancing; and after the motley crowd had dispersed, Mr. Moody and his associates spent the late hours of Saturday night and the early hours of Sunday morning IN REMOVING THE SAWDUST AND LITTER, cleansing the floor, and putting the room in order for their Christian work. The repetition of this kind of labour week after week was obviously not very agreeable; but it was cheerfully rendered by the young man who lived for one object—the salvation of souls. In this hall the school was held for six years, and increased to over one thousand members. Many were brought to Jesus; and the work was carried forward amidst marked encouragements and discouragements.

About this time he said to a dear friend, who had been intimately associated with him in his various Christian

labours, "I have decided to give to God all my time." Previous to this he had devoted his evenings and Sabbaths, and occasionally a whole day, to labouring for the Lord. His friend asked him, "How he expected to live?" He replied, "GOD WILL PROVIDE if he wishes me to keep on, and I will keep on until I am obliged to stop." Since that day he has received no salary from any individual or society, but God has supplied his wants.

Many characteristic incidents are related illustrating his perfect trust in his Heavenly Father. One morning, on leaving his house to spend the day in Christian work, his wife said to him, "We need a barrel of flour; will you attend to it?" He made some general reply, and on his return in the evening she said to him, "I thank you for sending the barrel of flour home so promptly." "BARREL OF FLOUR!" SAID HE, with a look of astonishment; "did a barrel come?" "Yes, she replied. "Well," said he, "I haven't thought of it since you spoke of it in the morning." He had been so absorbed in efforts to bring souls to Christ, that he had not even prayed for it. But the Lord knew that his family needed flour, and prompted a Christian man to send it.

At another time a friend met him as he was hurrying to the depot, and asked, "Where are you going in such haste?" He replied, "I feel called to go to the southern part of the State to aid in a Christian enterprise." "Have you money to meet your expenses?" said the friend. "I hardly think I have," was his reply. The friend handed him a hundred dollars, fifty of which he took with him, and the remainder he sent home for family expenses. WHEN HE GAVE UP HIS SITUATION AT CHICAGO, and resolved thenceforth to "live by faith," many of his acquaintances thought that he was demented. But when they saw how his usefulness increased, and how the Lord provided for him, without his taking "thought for the morrow," and scarcely for the present day; when they saw converts multiplying under his ministrations, and revivals started and promoted by his zealous efforts and the Young Men's Christian Association revived from a state of torpor, to become a mighty power for good in the city and the State, they felt that this was no visionary fanatic, but a wise and prudent Christian man.

Selections.

BEEDOO.

(From the story of a Native Female Evangelist, in "Eastern Blossoms.")

SEARCHING FOR THE TRUTH.

ONE evening there was considerable excitement in the Christian Parah. About eight o'clock a palanquin was brought to the gate of the enclosure, and the bearers asked for the house of Chunder Baboo. On its being pointed out to them, they said a woman wished to see him. He came to the palanquin, and asked her what she wanted.

"I wish to speak with you and your wife alone. I want to be a Christian.

She was taken into the house, and there she told her tale, keeping her face closely covered all the while.

"You do not know me, but I know you. I belong to Panchoo Dutt's family. You have been sometimes to see the men of the household, and have sat in the Boitakhana,* and talked to them, and I, from a room within, have overheard the talk. Some years ago I learned to read from my nephew. One day when you came you brought a Gospel, and left it in the Boitakhana. I saw it, and asked my nephew to bring it to me, as no one cared for it. He did so, and he also often brought me tracts which he received from time to time on the wayside from street preachers. He generally asked for one wherever he saw any one preaching, just that I might have something new to read. In this way I learned something of Christianity. My husband died two years ago, and ever since I have been in great distress of mind. I have often wished I were a Christian, that I might have a little comfort. For these two years there has been a fire burning in my heart. I can bear it no longer. I have come to you for guidance. I have even come to stay, for that seems to me to be necessary."

"What is your object in wishing to become a Christian?"

"What object can I have but the salvation of my soul?"

"How do you think you can be saved?"

"That is what I want to know. I see that our gods and goddesses cannot save me, and I think, from what I have heard and read, that you Christians can tell me about the way of salvation. Can I stay in this Parah, and be taught?"

"You cannot stay without giving up your caste."

"I am ready for that. What is caste in comparison with the salvation of my soul?"

"Well, I will see what arrangements can be made. But tell me how you contrived to get here."

"I was invited to go to-day to visit my brother's family. My brother sent a palanquin for me, with an old servant. After I had got in, a sudden thought struck me, that I could come to you instead. So I called the old servant, and gave him eight annas to purchase some peculiar kind of sweetmeat for me. He left me to get it, and said that the bearers knew the way. I than called one of them, and putting a rupee into his hands, asked him to bring me here as soon as they could. And now here I am."

"Then you have acted from impulse, not from any settled determination?"

"You are mistaken. I had long ago resolved to come; but, you see, it is very difficult for us women to do what we please. I was afraid I should never be able to manage it. But this evening an opportunity presented itself suddenly, and I have taken advantage of it."

"Then shall I send away the palanquin?"

"Yes and give the bearers this additional rupee, and tell them to say nothing about me unnecessarily."

The palanquin was sent away, and the Baboo having consulted with his wife, had a room cleared, and all was made ready for the stranger.

That night the widow ate her first meal with the Christians. The Baboo withdrew himself in deference to her feelings, and she ate with his wife and children.

After the evening meal the family all gathered together, and the Bible was produced. The third chapter of the Gospel of John was read, and some comments made. A hymn was sung, for this was the custom at morning and evening worship, and then the pastor prayed. He prayed especially for the stranger who had come amongst them, and asked that Christ would guide her feet into the way of peace.

The woman's name was Beedoo. She was about thirty-five years of age, still good-looking, tall and graceful. Her face wore on it a look of unrest: she seemed to be searching for something she had once seen but had lost sight of again. She appeared to be bright and intelligent.

The next day her relatives found out where she had gone, and some of them came to look after her. They were allowed to see her, and she frankly told them her reasons for coming amongst the Christians. They did not try to persuade her to go back—she was a childless widow, and not worth the trouble—but they reviled her, imputing to her all sorts of base motives. She bore it all very patiently, only saying, "You cannot understand what I feel." At last Chunder Baboo, who was in a verandah close by, thought it right to interfere and put an end to the interview. So they left her, regarding her henceforth as one dead to them.

Beedoo's anxiety about her soul's salvation made their leaving her a mere nothing. She asked for a New Testament, and spent hour after hour in reading it. Whenever she did not understand anything she asked Chunder's wife about it. Morning and evening she listened with intense earnestness to the chapters read and to the Baboo's comments. The hymns delighted her very much. She was always trying to entice the children to repeat to her the hymns they knew. And she prayed also—prayed to Christ as the great Saviour, and told Him of her need of salvation. And He, "in whom dwells all the fulness of the Godhead bodily," and who from that fulness can meet and supply the wants of every human soul, met and supplied her wants. With joy she drew water out of the wells of salvation. Her thirst was satisfied, and she rejoiced in God her Saviour.

It was beautiful to watch the change which came over her, even in her outward appearance. At first she kept herself closely veiled, and the pastor had to trust to his wife for what he knew of her personal appearance, for he could not get even a glimpse of her features. But after a short time she said to Chunder's wife—

"I do not see why I should keep myself veiled; you do not veil yourself."

"No; I think that by veiling ourselves we show that we think very ill of our Christian brethren."

"That is true. I will unveil my face from henceforth."

And she did it, though at first it must have seemed to her a dreadful thing to go into the little chapel with her face uncovered. It was very pleasant to see her sitting there, so devout and quiet, her eyes fixed on the preacher, while she endeavoured to follow him right through his sermon. She always had her Bible and hymn-book, and used to follow the chapters read and the hymns sung. Every one seeing her, knew her at once to be a Christian.

Very anxious was she to show herself to be a Christian, and asked how she might do it. The ordinances of Baptism and Lord's Supper were explained to her, and then her eagerness to confess Christ was very great. In her case there seemed to be no need for long delay so after she had been a month with the Christians she was baptized and received into the Church. At the Lord's Supper she wept profusely, and when asked afterwards why she wept, she answered—

"For grief and for joy: for grief to think of the sufferings of the Lord Jesus, and for joy to think that through those sufferings I am saved."

As soon as it was settled that Beedoo was to live in the Christian Parah, a little room was added to old Rachel's house, and given to Beedoo for her use. She wished to do something to earn her bread, but, there being no opening just then, she had a monthly allowance made her by the Church. And there in that little room she lived, leading day by day a holy, consistent life, reading her Bible constantly, and trying to learn how to write Bengali rapidly and well. The committing of passages of Scripture to memory took up a good deal of her time. She liked to have the sweet and holy words ever present in her heart, she said, and so she "hid" them there. They kept her from sinning, and were to her like streams of continual refreshing, making her soul always green and fruitful. Her "delight was in the law of the Lord," and in His law did she "meditate day and night;" therefore was she "like a tree planted by the rivers of water, bringing forth fruit in due season; her leaf did not wither, and whatsoever she did prospered."

* Reception-room.

SUNDAY, JULY 11.—LAST DAY.

How shall we write of it? Fresh from the meeting in the evening, we feel how inadequate are human words to portray that most marvellous close of a no less marvellous season of revival throughout our land.

The doors for the morning service were opened at half-past six, and by seven o'clock the Hall was comfortably full. An hour yet intervened before the commencement of the service, and the time was profitably and pleasantly occupied with a service of song from the familiar book. About half-past seven Mr. Hodder announced that there were thousands outside, some of them from a great distance, and if the audience would kindly sit more closely, a few hundreds more might be got in. The request was good-naturedly complied with at once, and room made for a few more. For the great numbers who were unable to get admission, an overflow-meeting was held in the Presbyterian church close by, and was addressed by Dr. A Bonar, of Glasgow.

Shortly before eight o'clock Mr. Sankey appeared, and delighted the audience with a few solos. Before singing "I am praying for you," he said he hoped in the days to come they would not forget to pray for Mr. Moody and himself when they were gone.

In consequence of the crowd at the gates, Mr. Moody could not gain an entrance, and had to be conveyed through a private house opening from the back upon the site of the building. This delayed the opening of the service till about ten minutes past eight o'clock—a thing altogether unusual at these gatherings, as one of the most noticeable features of them has been the punctuality observed by our brethren.

Mr. Sankey having sung "Only an Armour-bearer," the audience swelling out in the chorus, Mr. J. E. Mathieson offered very earnest prayer, making special reference to the occasion.

Mr. Moody then delivered his well-known address on "Daniel," beginning with the secret of his wonderful success, which he attributed to his being able to say "No" at the right moment. He sketched the eventful career of this man, "beloved of God," through the reigns of Nebuchadnezzar, Belshazzar, and Darius, showing how he was delivered from all the many snares laid for him by his enemies, because he was faithful to God and his commandments. The history of Daniel in the telling of it rouses Mr. Moody's enthusiasm, which he succeeds in a large degree in imparting to the audience, and many thousands of hearts were stirred by this closing address to Christian workers. Before parting we sang with Mr. Sankey "Dare to be a Daniel."

The afternoon service for women was a deeply interesting one, both in itself and from the fact of its being the last of them. The Hall was crammed in every corner. The opening hymn was "Yet there is room," very appropriate to the occasion.

All through his mission in Great Britain, Mr. Moody has striven to make the Gospel so plain as to be understood by the meanest comprehension. He has avoided collateral issues, and eschewed theological discussions—which, we suppose, never yet saved a soul; but he has held to the proclamation of the good news of salvation through faith in a crucified and risen Saviour. One of his favourite texts has been the question of the gaoler, "What must I do to be saved?" and this he chose for his final gospel addresses to London audiences. Many people, he said, still disbelieved in sudden conversion, and he proceeded to draw from the treasury of Holy Scripture numerous illustrations to show that the new birth is, of necessity, an instantaneous act, and not a gradual change. He quoted the Ark, the salvation of Lot from Sodom, the preservation of the children of Israel in Egypt by sprinkling the blood on their doors, the cities of refuge, and others, as well as illustrations from history and from daily life. At the close he spoke, with much emotion, of how he had tried in all possible ways to allure sinners to Christ, and entreated those present not to go out of the building without receiving Christ as their Saviour. They might never hear his and Mr. Sankey's voice again on earth, but he hoped there would not be one missing at the last great meeting. Many rose in response to his pressing appeal at the close, and the inquiry-rooms were afterwards the scene of much earnest conversation and prayer with the crowds of anxious sisters. The evening meeting for men was almost filled before the last of the inquirers and workers had left the building.

The last meeting of all will, we think, be reckoned

by those who have attended the London meetings throughout, the best of all. It was as closely packed with men as could be: how many were left outside, we cannot tell. A meeting for them was held in the Camberwell-green Hall. Mr. Sankey took his seat at the instrument about half an hour before the time, and while he was singing for Jesus to the eager crowd of listeners, Mr. Moody and a few friends were in the little waiting-room below, supplicating God for a Pentecostal blessing on this parting service. And their prayer was answered of a truth. We have not witnessed such a wondrous scene during any of the many gatherings these last four months; the only approach to it was one Sunday afternoon at a women's meeting in the Opera House.

Mr. Wanamaker, of Philadelphia, who, with others of Mr. Moody's American friends, were present to witness the crowning service of this mission, offered the opening prayer, and his words were a premonition of what was to follow.

Mr. Moody took for his subject, as in the afternoon that all-important query, "What must I do to be saved?" and the bulk of his discourse was essentially a repetition of that delivered to the women. But the power and presence of the Holy Ghost to apply the spoken word was far more wonderfully manifest.

As he drew to a close, Mr. Moody became very earnest and urgent in his appeals to the vast and intensely interested audience to accept Christ. "Just let me pause here," he said; "ask yourselves whether you ought not to receive the Lord Jesus Christ now. Who is there in this assembly will receive the gift of God and be saved?" After a brief pause, a voice came from the left-hand gallery, somewhat feebly, "I will." It was speedily followed by others from all parts of the house. "Well," continued Mr. Moody, "Thank God for that. I am just passing round the cup of salvation; who else will take it?" "I will," "I will," "I will," "I will," "I will," came resounding on every hand. "That's right, my boy," replied the speaker to a little fellow down in front of him whose "I will" came up to the platform with the rest. "Will the Christians keep praying. Men do not speak out like this unless God is at work. Who else will accept the gift?" Again came a perfect volume of "I wills." "Would it not be a glorious thing if every man here would take it to-night? Is there another?" "I will." "Another?" "I will." "That is right; speak out. If you are *willing to have God's gift, just say so.*" Then there came a louder response from a manly voice in a distant part of the Hall, followed by the shrill tones of a little boy, and many other "I wills," came to our enraptured ears in close succession. They came so thick, we could not note them down.

And then Mr. Moody said: The time has come for us to close the two years and three weeks we have been trying to labour for Christ among you. This is the last time I shall have the unspeakable privilege of preaching the Gospel in this country at this time. I want to say that it has been the two best years of my life. ("Have another week, Mr. Moody," shouted a stentorian voice from the crowd below.) My friend, you can all be saved this night, if you will believe on the Lord Jesus Christ. If I stayed another week I do not know what more I could say. I have brought Christ before you; I have told you of his beauty. It is true I have done it with stammering tongue. I have never spoken of Him as I would like; but I have done the best I could. And now, in this closing hour, I want once more to press Him upon your acceptance. I do not want to close this meeting until I see you all safe in the ark, safe behind the walls of the city of refuge. How many are to-night willing to stand up before God and man and say by that act that they will join us in our journey for heaven? You that are willing to take Christ now, would you just rise. (A mighty army of men rose to their feet at once.) "Why not three thousand? The God of Pentecost still lives." Numbers more stood, until one could scarce distinguish between those sitting and those standing. Then Mr. Moody led in prayer, with a faltering voice often choking with suppressed emotion. He besought the power of the Holy Ghost to fall upon those who had risen and those who had not, and that great multitudes might be saved.

"And now," he said, "we will sing, 'Safe in the arms of Jesus.'" While it was being sung, the inquiry-rooms were filled with seeking ones, and our [illegible]s were rejoiced to see many come tearfully, [illegible]s calmly and trustfully, declaring their trust in [illegible] as their Saviour and everlasting refuge. It [illegible]a season of ingathering never to be forgotten by [illegible]e who were present, and was a fitting close to the [illegible]urs of Messrs. Moody and Sankey in Great [illegible]ain.

EXPERIENCE OF A NURSE.

DEAR SIR,—I have often felt a longing to join with those who are engaged in *special* efforts to extend the kingdom of Christ, but being one amongst hundreds of domestic servants (a nurse), I have very little time I can call my own, night or day, *none* for outdoor special efforts. And yet, in answer to the prayer, "Lord, what wilt Thou have me to do?" I have found work for Him. One thing that I was led to do, was to walk home from chapel alone with some young women, and speak to them of their soul's salvation (some of them I persuaded to go with me, as they seldom attended any church in particular); and I believe, as a result, several have been brought to Jesus—although not instantaneously. I have made each of them an object of definite prayer, and led them on step by step, writing passages of Scripture on paper for them to read at home.

Some of them, when opportunity offered, I have taken alone to the throne of grace, and pleaded with and for them there; and I believe in the hands of all I have placed a little book.

Some I have helped by conversation, others by writing to them, previously seeking Divine guidance. Some I have lost sight of; others I have followed up for eight, five, or four years; I lose sight of none if I can help it, for I believe in the promise, "In *due* time ye shall reap if ye *faint not.*" I believe God has enabled me by so doing, to help them out of slippery paths, and to cling closer to Christ. Some of these have led others to Christ, and these others, still more, thus helping to extend the kingdom.

Other things have suggested themselves, which I have followed, such as making a garment for some needy person, or writing text flower-holders. These things sometimes demand some amount of sacrifice, such as rising early on a summer morning, but there is not much love where there is no sacrifice.

Another work has been to collect money for various needy causes, *not* from house to house, as some do; I have no opportunity for that, but just by asking those with whom I am brought in contact. I have always laid it before the Lord before beginning, and He has always given me more than I could ask or think. Even a *nurse* can sometimes spare a few minutes after leaving public worship, to visit a sick person, when there is no infection. A few days ago I visited a dying woman, who has since gone to her rest. She was an acute sufferer, and too ill for me to read to her, but seemed thankful to grasp at the precious promises I repeated to her. I visited another, paralyzed and helpless. She said with tears in her eyes, "I am no use, I can do nothing." I said, "They also serve Him that wait, and can glorify Him by doing so patiently and cheerfully." The Christian smiled through her tears, and said, "Yes, yes, 'He doeth all things well,' this must be best for me."

These are but little things, but the lonely Christian woman in her retirement longs to do something for Him who has given his life for her, and scarcely knows what to do when time and opportunity are not given for *regular* work.

And can we not do something for Jesus by striving to add to the peace and happiness of a household by rendering a cheerful loving service to those by whom we are surrounded?

And are not the children of the rich placed beneath our care and influence for the first five or six years of their life? Can we not make our nursery a nursery for heaven? I think some of us try to do so, and pray over our little ones, when they have prayerless parents; here we sometimes meet with difficulties, but can thank God He has promised wisdom to all who seek it. I wish nurses had as much of the prayers of the Church as Sabbath-school teachers have, I am sure we need it; and I cannot help thinking, as the little ones cling to us with as much love as if we were their mother, that our influence and training must in some degree help to form the character of those who shall some day be the great men and women of the world. That they may be *good* as well as *great* is the earnest prayer of

A NURSE.

—*The Christian.*

SALVATION FROM TOBACCO.

BY ELI JOHNSON.

HAVING been requested by personal friends to give to the world my experience with tobacco, and believing that such publication will honour our blessed Lord and Master, it is now sent forth with the prayer that it may be the means of leading others to trust the dear name of Jesus for full salvation from evil habits as well as from all sin.

I began chewing tobacco at the age of fourteen. When about twenty-eight years old, having become an inveterate chewer, I concluded that using tobacco in any form was not a proper thing for a Christian to do, and that it must be given up. The piece of tobacco which was then in my pocket I decided should remain there. I accordingly kept it for about three months, occasionally taking it out and smelling, but never tasting, though always craving it. About this time I began losing strength and appetite. This continued for several months, until I grew so weak that I could neither eat, sleep, nor walk with any satisfaction. Nor did my stomach retain food. In this condition for the first time in my life I consulted a physician; up to the time I ceased chewing tobacco I had never been ill. The doctor called upon was the family physician. After conversing for half an hour he said, "I am going to prescribe for you; all your friends will censure me, but I take the responsibility. I want you to go home and take your usual supper, after it a chew of tobacco; to-morrow morning eat your breakfast, followed by another portion, and then come to my office." This amazed me. It had never occurred to me that leaving off tobacco had caused my illness. However, I went home, and after tea took some tobacco, which made me very ill. In the morning, after breakfast, I repeated the dose, and that too created considerable nausea. I then went to see the physician, who said, "Well, how did you get along?" I replied that tobacco made me very ill. "Yes; how about the food?" "There was no difficulty with that." Said he, "That is all; now just take one chew of tobacco after each meal, and I think you will come out all right; though it will require a long time to regain what you have lost."

Now comes the lesson for moderate drinkers. For some time I obeyed his instructions, taking at first but one chew after each meal, then two and then three, thus increasing until I chewed constantly from morning to night. After going on in this way about four years I again gave up chewing for several months, but this time my brain was so affected that my memory failed me, and fearing something worse I went back to the old habit, continuing it for several years, until I found myself failing in health. In order to increase my appetite I obtained a bottle of a popular bitters, which was hardly more than a very poor article of whisky; I also procured some other stimulating medicine, but still my vital powers were diminishing and I at a loss to know what to do. In addition to the two medicines I was freely chewing tobacco, and naturally enough growing weaker day by day. I tried leaving off the tobacco, but that did not seem to help matters; I tried leaving off all stimulants excepting tobacco, but still grew weaker. Finally on the 26th of August, 1872, about the middle of the afternoon, I went into my room, and having locked the door fell upon my knees, crying, "Dear Saviour, I cannot live any longer in this way; I am now determined to give up tobacco and all kinds of stimulants; if it is Thy will that I should continue losing strength and go down to my grave, then Thy will be done. But, dear Jesus, if consistent with Thy will, I beseech Thee that Thou wilt not only take away the appetite for tobacco, but also remove all necessity for using that or any other stimulant." I then arose from my knees, and have never from that time to the present, May, 1875, had any desire whatever for tobacco. In addition to this I began gaining strength at once; my weight increasing for thirty days at the rate of half a pound per day, and within a short time gaining twenty-five pounds. I have not been ill from that time to the present.

God has said, "The prayer of faith shall save the sick;" and what is this fearful appetite for tobacco, opium, or rum, but a disease which the power of God alone can remove?

Again, He has said, "Whatsoever ye shall ask in prayer, believing ye shall receive." Blessed be His holy name I here record with a grateful heart that He has heard my prayer and healed me of this my plague. The past is all under the blood. Thus does He pardon, cleanse, heal.

To our great Physician and Saviour be all honour and glory forever. (*Times of Refreshing.*)

THE STAFF-SURGEON'S STORY.

TAKING OBSERVATIONS IN A FOG —A SHIPWRECK AVERTED BY PRAYER.

About a year since, when I was returning on sick leave from India, we had drawn in with the English coast, as we imagined, and for days we had been surrounded by an exceedingly dense fog, so that the captain was unable to take an observation to ascertain our exact position, and of course everyone on board was exceedingly anxious, for we dreaded lest the currents might be sweeping us to destruction on the iron-bound shore.

"The captain looked very grave; the officers, the

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crew, the passengers shared his anxiety. 'It will be a bad business if this fog continues,' said the captain to me, as we were pacing the quarter-deck together. The sea was calm; the dense fog spread over ship and ocean; you could not see the canvas drooping from the yards, nor scarce a hand space before you. The ship's bell kept continually tolling; men on the look-out forward strained their eyes, but could not see the jib-boom before them. We were in a critical state, for we knew we must be well in with the coast and every moment we expected to hear the cry of 'Breakers ahead.' 'I have known much,' continued the captain, 'of the wonderful effects which have followed earnest prayer. Do you not think, doctor that it would be well if we assembled ourselves and laid our danger before the Lord?'

I need not tell you how eagerly I assented to the captain's proposal. There were on board some decided followers of the Lord Jesus, who had for years past witnessed for Him, both on shipboard and in military life. And soon the whole ship's company that could be spared from duty, and the troops, were mustered aft; and there, with a deep unwonted solemnity reigning all around, each face wearing an aspect of earnestness, each knee bent in prayer, we besought the Lord that He would enable us to ascertain the ship's position, and so calm our deep anxiety. There was much searching of heart that day. Many an earnest cry was made for pardon through the atoning blood of Jesus. Tears stood in many eyes that had been long disused to weeping.

I was lying in my berth next day reading, or trying to read, by the assistance of a little lamp. It was drawing on to twelve o'clock, when an observation could be made if only the sun appeared, but all was intense mistiness; still the fog, dark and gloomy, fast held us. Just ten minutes to twelve. The only moment for an observation would be at twelve, and all was darkness still. Five minutes to twelve. A bright dazzling flash of sunlight streamed through the cabin window across my book; the next moment a sound of feet trampling overhead, I rushed upon deck. The sun beamed out upon us with a bright dazzling radiance. The mist and fog seemed to part to the right and left hand.

The captain stood on deck taking an observation. 'Thanks be to God,' he said, 'for His great mercy in answering prayer; for we are saved.' The observation was taken; the dense fog swept over the sun's face again, and all was mist and murkiness again; but once more gathered together, we adored the Lord who had heard our prayer—granted an answer to it—and enabled us to know exactly where we were. It is not to be wondered at that God should answer earnest and believing prayer. I have often thought that if His people were to keep a record of His answers to their cries, how deeply interesting such a collected mass of answered prayers would be. 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.'—(*Dr. D. Craig.*)

TELEGRAPHIC NEWS.

London, 13*th August*: Parliament was prorogued to day by Commission.—Her Majesty in her speech says:—My relations with all foreign powers are most cordial, and I confidently anticipate the maintenance of European peace.—The visit of the Sultan of Zanzibar has led to the conclusion of a supplementary connection for the more complete suppression of the East African slave trade.—I deeply regret the Yunnan outrage which is at present the subject of careful enquiry, and no effort will be spared to punish the instigators and perpetrators.—The condition of my Colonies is prosperous, and I look for important and valuable results from the proposed Conference for the confederation of the South African States.—In conclusion Her Majesty eulogistically enumerates the numerous measures of the Session.—Latest advices from the Cape state that public opinion is favourable to Lord Carnarvon's scheme for the confederation of the South African States.

Madrid, 12*th*: Don Alfonso has ordered a levy of 100,000 men.

Alexandria, 12*th*: On the 3rd instant, the Governor of the Soudan forwarded information to the Khedive to the effect that the King of Abyssinia was preparing to invade Egyptian territory.—The Khedive immediately sent reinforcements to the frontier.

London, 14*th*; Colonel Valentine Baker has been cashiered. William Irwin has been appointed Colonel of the 34th Foot.—The principal new features in the Regulations for regimental exchanging are that both officers about to exchange must make a declaration upon honour that no cause existed which affected professional efficiency, and that no money had been contributed by the other officers.—Captain Webb, the celebrated swimmer, has unsuccessfully attempted to swim across the Channel.

Ragusa, 16*th*: The Princes of Servia and Montenegro have formally assured the Porte of their neutrality in the present insurrection in the Herzegovina.

London, 16*th*: The *Africana*, from Bombay to New York, has been abandoned and the crew saved.—The Agricultural Bureau at Washington reports the present condition of the cotton crop to have declined owing to drought and the general average to be 85 per centum.

Ragusa, 17*th*: Latest advices from the seat of war in Herzegovina state that 20,000 Turkish troops are operating against the insurgents. Apprehensions exist of a religious war between the Moslems and Christians.—An insurrection of a serious character has broken out on the Northern frontier of Bosnia.

Simla, 19*th*: At the Viceroy's Council to-day, Sir Douglas Forsyth introduced a Bill to declare and amend the laws in force in the Central Provinces. The Bill was referred to a select committee.—Sir William Muir obtained leave to introduce a Bill to amend the law relating to opium, the object being to make the law uniform throughout India.

London 19*th*: They Royal Yacht Alberta having Her Majesty the Queen on board, while crossing from Cowes to Gosport yesterday, ran down the Yacht Mistletoe which sank with three drowned.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes*, 14*th*:

For Southampton.—Mrs H G Keene, two infants and native female servant, Dr. and Mrs N R Wall, Mr. T Walton, Mr and Mrs J Berre, Mrs Travis, Col Foord, Mr Robertson, Mrs Spurr, child and infant, Col Langmore, Mr T H Rawlins, Mrs Taylor and two infants, Mr Leighton, Mr H H Peray, Mrs Leighton, infant, and E F Servant, Capt S W Jenner, Mrs Tellow and infants, Capt Baber, Col F Alexander, Lt Col D W Williams, Lt R F Powell, Mr Power, Mr T Spencer, Mr E Pilkington, Mrs Baber.

For Brindisi.—Capt Horsford, Mr J G Craig Herklots, Mr C J Sheridan, Mr L G Mundy, Mr Alex Smith, Lt-Col Depree, Mr Nivers, Justice Morris.

For Venice.—Col H A Woodhouse, Lt Col and Mrs Campbell, Major Fryer, Mrs S B Cary, Mr John Ryan, Capt C Jones.

For Gibraltar.—Mr A G Mackenzie.

For Aden.—Capt W T Morgan.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 18*th*:

From Southampton.—Mr T Estley, Mr Matchell, Mr E B Foord, Mr E G Fuller, Lieut W H Webb, Mr and Mrs Willbe and child, Mrs Webb and infant, Bandmaster Waldron, Mr and Mrs G Ward, Mr W J Wilkinson, Capt C Anderson, Two Misses Hurst.

From Brindisi.—Mr E C K Ollivant, Rev J Foulkes, Capt J Herschel, Mr R Patterson.

From Venice.—Mr E G Jones.

From Aden.—Mr W Lawrence.

PASSENGERS SAILED.

Per P. and O. Str. *Avoca*, 20*th*:

For Southampton.—Mr and Mrs E Pilkington.

For Brindisi.—Mr Le Fann, Mr T M Vigors, Mr H J Frew, Major C H Luard, Mr J Stuart, Mr S M Barry, Colonel R G Jones, C Colonel H Hyde.

For Venice.—Mr C Beard, Dr H M Greenhow

Per Str. *India*, for Liverpool, 20th:

—Colonel Davis, Mr J Connell, Mr H Miller, Mr R West, Mr Demurode, Mr and Mrs Way.

Domestic Occurrences.

MARRIAGE.

NAYLOR—MITCHELL—Aug. 12th, at the Mission Church, Poona, by the Rev J. S. Beaumont, M. A., Frederick Alexander Naylor to Elizabeth, 3rd daughter of the late Rev. James Mitchell.

DEATH.

PARKER—August 15th, at Bombay, of Convulsions Blanche Adelaide, youngest daughter of Francis Parker, Grant Road Station, B. B. and C. I. Railway.

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